Lesson 8

Imperative – postpositions – clitics: **-ã**, **-tõ**, **ni**, **mātra(n)** *– question marker* **lā**

Imperative. There are several ways of forming an imperative in Classical Newari, and these seem to be at least in part predicated on different honorific levels: Besides a low grade honorific (LGH) and a middle grade honorific (MGH) imperative, there are several ways of expressing a high grade honorific (HGH) imperative, in addition to a Super-HGH imperative which is formed by means of an auxiliary verb. No imperatives seem to be attested for class IV verbs.

64

The LGH imperative is formed from the zero grade stem of class II and III verbs with zero suffix.

65

I	II	III	IV
——	**yā-∅**	**dhā-∅**	——
	"do!"	*"speak!"*	

NB – The honorific force of this form is not entirely clear; being on the whole relatively rare, it might well be a morphological variant of the MGH imperative. Other attested forms are: **te, ti** (**taye, tal-** "to put"), **he, hi** (**haye, hal-** "to carry, bring"), and **wā** (**woye, wol-** "to come.")

The MGH imperative is formed by adding the marker {**-wo**}, *var.* {**-a**} to the zero grade stem (allomorph in **-ṅ** in class I verbs). In class V verbs (causatives and denominatives), the non-past can have the function of a MGH imperative.

66

I	II	III	IV	V
ṅeṅ-o	**yā-wo**	**ju-wo**	——	**dayak-i**
ṅeṅ-a				**dayak-ina**
"listen!"	*"do!"*	*"be!"*		*"make!"*

NB – Irregular forms include **tiwo** (**taye, tal-** "to put"), **hiwo** (**haye, hal-** "to carry, bring"), **woni** (**wone** "to go").

For the HGH imperative, by far the most common formant is {**-hune**} (*varr.* {**-huna**}, {**-huni**}, {**-guna**}) added to the zero grade stem. Less common is the formant {**-ṅāna**}.

67

I	II	III	IV	V
ṅe-huna	**yā-hune**	**bi-huna**	——	——
ṅe-ṅāna	**yā-ṅāna**	**bi-ṅāna**		
"please listen!"	*"please do!"*	*"please give!"*		

NB – There are also HGH imperatives in {**-kāna**} (*var.* **-kāne**}) and {**-sana**}, which – although generally common – are not attested in the text of NVP. In some instances, HGH imperative markers have been added to the verb noun or the second grade stem: **woneguna** "please go!", **senahuni** "please learn!", **selāhana** "please understand!", **solahuni** "please look!".

68   The HGH imperative **bijyāhune** (**bijyāye** "to deign to do s.th.") can be used as an auxiliary for transforming an MGH imperative into a super-polite imperative:

(8.1)   भो राजन्। सावधानन डेङ बिज्याहुन।

       bho rājan, sābadhāna-n ṅeṅ-a bijyā-huna.
       "O king, may it please you to listen carefully."

We will have more to say on the use of **bijyāye** in § 154 below.

69   **Postpositions.** In contrast to languages like German or English, function words that mark a NP as having a spatial, temporal, or causal relationship to another NP are not placed *before* it (*pre*position), but *after* it (as in Turkish or Hindi), and are hence conventionally referred to as *post*positions. Each postposition is usually construed with a particular case; most CN postpositions govern either the absolutive or the genitive case, and a handful the sociative case. It is remarkable that a sizeable proportion of postpositions in Classical Newari are phonologically non-assimilated Sanskrit loans that are inflected with Newari case markers. Note that the following list is not exhaustive.

70   *Postpositions governing the absolutive case*: The most frequently used include **tõ** (*var.* **to**) "towards"; **tohon** "under the pretext, in the guise of"; **thẽ** (*varr.* **the, thĩ**) "as, like"; **duhā** "into"; **nimittan** (*var.* **nimittin**) "for the sake of"; **nisẽ** "since"; **binu** "without"; **belas** "at the time of"; **sahita** "together with". The use of **belas** is largely restricted to demonstratives (**thwo belas** "at that time" = "then") and verb nouns, although it is also attested with perfective participles (as is **thẽ**). With verb nouns, **nimittan** conveys the notion "in order to".

NB – Since the absolute case marker is zero and does not imply any modification of the stem, it is sometimes difficult to decide whether postpositions are construed with the absolute case, or are simply added to the stem in the same slot as case markers. It could, in fact, be argued that indigenous morphemes like **tõ** and **thē** are not postpositions at all, but rather "directive" and "equative" case markers (with reference to **tõ**, this is the view taken by Jørgensen). Note that **tõ** is formally identical with the emphatic marker **tõ** (see below, § 75), the latter being used much more frequently than the former; **thē** is frequently employed as a formant in adverbs (e.g. **thathē**, "thus"; **thathīgwo** "such a ..."; **yethē** "*ad libitum*" < **yeye** "to like, wish").

(8.2)   द्वारतों थेंङ बेलस राजान मन्त्रीयाके धारं ।

     dwāra-∅ tõ thēṅ-a belas rājā-n mantrī-yāke dhāl-ā.
     "When (Vīrabala) had reached *the door*, the king spoke to the minister."

(8.3)   छु निमित्तन ता दतो बिल्वफल तोहोन अमुल्य रत्न बिया ।

     chu nimittan tā dato <u>bilbaphala-∅</u> *tohon* **amūlya ratna-∅ biyā?**
     "Wherefore have you been giving me (such) precious jewels <u>*in the guise of*</u> bilva fruits for (such) a long time?"

(8.4)   परमेश्वरया आभरणस चोंङ मणि थें थ्व नगरस …

     <u>**parameśwara-yā ābharaṇa-s coṅ-a mani-∅**</u> *thē* **thwo nagara-s ...**
     "In this city, (that was) <u>*like*</u> the jewel in the ornament of Parameśvara …"

(8.5)   धाया थ्यं हतस वंङाव ब्यापाली आभलन केनं ।

     <u>**dhāy-ā**</u> *thē* **hata-s woṅ-āwo byāpārī-∅ ābharaṇa-∅ ken-ā.**
     "He went to the market <u>*as* (he) had been told</u>, and showed the jewellery to a merchant."

(8.6)   छन्हुया क्षनस थ्वपनी नेम्हं अहङ वने धकं सङं गयाव बन दुहा वनं ।

     chanhu-yā kṣana-s thwo-pani ne-mhā-∅ ahala won-e dhakā sala-∅ gay-āwo <u>baṇa-∅</u> *duhā* **won-ā.**
     "One day, the two of them mounted their horses and went <u>*into* the forest</u> in order to go hunting."

(8.7)   छु निमित्तन ता दतो बिल्वफल तोहोन अमुल्य रत्न बिया ।

     <u>**chu-∅**</u> *nimittan* **tā dato bilbaphala-∅ tohon amūlya ratna-∅ biyā?**
     "<u>Wherefore</u> have you been giving me (such) precious jewels in the guise of bilva fruits for (such) a long time?"

(8.8) मृतक वेताल सिद्ध याय निमित्तिन उत्तरसाधक महापुरुष बीर खोजलपं जुया ।

**mr̥taka betāla-∅ siddha yā-ye *nimittin* uttarasādhaka
mahāpurukha bīra-∅ khojalap-ā juy-ā.**

"I have been searching for a great man who can be (my)
assistant *in order to* obtain a corpse (inhabited by) a vetāla."

(8.9) पद्मावतीवो नापं चिलकालं निस्यं भालपा श्रृङ्गालसुखन रात्री हानं ॥

**padmābatī-wo nāpā *cirakālā* *niṣẽ* bhā-lap-ā śr̥ṅgārasukha-n
rātrī-∅ hān-ā.**

"Together with Padmāvatī, he spent the night in [*for* a long
time =] long-desired lovemaking."

(8.10) वन बिनुन सिंह मोक थें सिंह बिनुन वन मोक थें ।   (*DCN*)

**bana-∅ *binu*-n siṃha mok-a thẽ, siṃha-∅ *binu*-n bana-∅
mok-a thẽ.**

"As a lion dies *without* the forest, as the forest dies *without* the lion."

(8.11) थ्व बेलस मृतकया शरीरस चोङ वेतालन राजासके धालं ।

thwo-∅ *belas* mr̥taka-yā śarīra-s coṅ-a betāla-n rājā-ske dhāl-ā.

"[*At* that *time*=] then the **vetāla** that was occupying the corpse
spoke to the king."

(8.12) सूर्य उदय म जुबल खें चाय बेलस ...

sūryodaya-∅ ma ju-bala *khẽ*-∅ cā-ye *belas* ...

"*At the time of* washing (his) face before sunrise ..."

(8.13) स्फतिकप्रासादस तारावतीओ क्रीडा याडा बेलस ...

sphatikaprāsāda-s tārābatī-wo *krīḍā* yāṅ-ā *belas* ...

"*When* (he) was amusing himself with Tārāvatī in the crystal
palace ..."

(8.14) थ्व राजान अनेक सामर्थ मन्त्री सहितन चतुर्दिगसं समुद्रसिमा पृथ्वीया ईश्वर
जुयावो ...

**thwo rājā-n *anek* sāmartha mantrī-∅ *sahita-n* caturdiga-s-ā
 samudrasīmā-∅ pr̥thwī-yā īśwara-∅ juy-āwo ...**

"When this king, *accompanied by* many able ministers, had
become the ruler of the earth in all quarters, up to the edge of
the ocean, ..." *

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*) In (8.10) and (8.14), the ergative case marker has the function of an adverbial
formant.

Postpositions governing the genitive case: Common examples include **71**
agras "in front of, before; **ṅhawone** "before, in the presence of"; **du**
(*var*. **duwone**) "inside"; **li** "after, behind": **samīpas** "near by; to,
towards": **sinõ** (*var*. **sinā**) "(more) than".

NB – **agras** and **ṅhawone** are more or less synonymous, the former being
frequently used with *verba dicendi* to mark the addressee; **samīpas**,
corresponding in usage to Skr. **samīpaṃ/samīpe** in **tatpuruṣa** compounds, is
sometimes construed with the absolutive case of inanimate nouns; **sinõ**, the
functional equivalent of Nepali **-bhandā**, is used to express the comparative
and superlative of adjectives, for which there are no formants in Classical
Newari.

(8.15) मित्रया अग्रस रात्रिया तेको खं ल्हालं ।

mitra-yā *agra-s* rātrī-yā te-ko khã-∅ lhāl-ā.
"(He) related the incidents of the night [*in front of =*] to (his) friend."

(8.16) छन ङ्वने जेपनिस्यं प्राण तोलते ।

chan-∅ *ṅhawone* je-pani-sē prāṇa-∅ tolat-e.
"We will commit suicide ["*in* your *presence*" =] before your eyes."

(8.17) थ्व सेया दुवने अमुल्य २ पञ्च रत्न खंडाव …

thwo se-yā *duwone* amūlya amūlya pañca ratna-∅ khaṅ-āwo ...
"When *inside* this fruit (he) saw five very precious jewels …"

(8.18) थ्व गना वानिव खस । जेनं थ्वया लि वव सोल वने ।

thwo-∅ ganā wān-iwo khas? je-n-ā thwo-yā *li* wowo so-la won-e.
"Where indeed will he go? I will go after him and look."

(8.19) थ्व लुयके म जिवन छलपोलया समीपस वया ।

thwo luyak-e ma ji-wo-n *chalpola-yā samīpas* woy-ā.
"Since (I) have not been able to find it, I have come [*in(to)*
your *presence =*] to you."

(8.20) थ्व नदीतील समीपस सिंसल्पावृक्षया उत्तर साखास मृतक पुरुष दोलायमान याङ
चोंग्व ।

**thwo nadītīra-∅ *samīpas* śiṃśapabṛkṣa-yā uttara śākhā-s
mṛtaka purukha-∅ dolāyamāna yāṅ-a coṅ-a.**
"*By* the banks of this river, there is a dead man hanging from the
highest branch of a *śiṃśapā*-tree."

(8.21) छोया सिन्वं स्त्रीया सिन्वं थव आत्मा मुरन रक्षा याङ तय मार ।   (*DCN*)

cho-yā *sinõ* **strī-yā** *sinõ* **tha-wo ātmā-∅ mūlanã rakṣā yāṅ-a ta-ye māl-a.**

"*More than* anything, *more than* (one's) wife one has above all to guard (one's) soul."

(8.22) समस्त वीरया सिनं वीर थव राजा ।

samasta bīra-yā *sinã* **bīra thwo rājā.**

"This king is *the greatest of* all heroes."

72 *Postpositions construed with the sociative case*: The most frequent ones are the Skr. loan **tule** (usually spelt ‹tulya›) "comparable", and **nāpā** (*varr.* **napā**, **nāpā**) "with"; the latter is also used as a preverb (e.g. **nāpā lāye** "to meet").

(8.23) हे रावण्यवती । छ सावित्रिव तुल्य ।

he lābaṇyabatī-∅, cha *sābitrī-wo* *tule.*

"O Lāvaṇyavatī, you are *like unto* Sāvitrī!"

(8.24) पद्मावतीवो नापं चिलकालं निस्यं भालपा श्रृङ्गालसुखन रात्री हानं ॥

padmābatī-wo *nāpā* **cirakālā nisē bhā-lap-ā śṛṅgārasukha-n rātrī-∅ hān-ā.**

"*Together with* Padmāvatī, he spent the night in long-desired lovemaking."

73 **Clitics.** In addition to postpositions that express, emphasise, or modify a case relationship, Classical Newari has a number of clitics – particles placed after words or phrases to express emphasis etc., that are not construed with any particular case. Note that the following list is not exhaustive.

74 *-ã, emphatic particle*: By far the most common way of emphasising a word in writing is to add **anusvāra** to its final **akṣara**, e.g. ‹vīravalana› "by Vīrabala" > ‹vīravalanã› "by *Vīrabala*". As already noted by August Conradi in 1891, it is not entirely clear whether this **anusvāra** actually represents a morpheme {-ã}, or is merely an orthographic convention indicating a change in intonation.

(8.25) जे प्राणया निमित्तिन भोछिसं प्राणा तोल‹त›व । थ्वतेन जेनं ईश्वरीयातं थव शरीर बिय धकं खङ्ग जोंडाव थव शिर छेदरपे तेयकरं ।

'je-∅ prāṇa-yā nimitti-n *bhochi-s-ã* prāṇā-∅ tolata-wo. thwoten *je-n-ã* īśwarī-yātã thawo śarīra-∅ bi-ye' dhakã khaḍga-∅ joṅ-āwo thawo sir-∅ chedalap-e teyakal-ā.

"'For the sake of my life (he) has taken the life of (his) *entire family*. Therefore, *I* will sacrifice my body to the goddess', and he took his sword and was about to to cut off his own head."

-tõ (*var. -to*)*, emphatic particle*: Apparently, this is the cognate of the 75
MN emphatic particle **tu**. It occurs by preference after animate-honorific nouns in the absolutive case, and after both participial and finite verbal forms; it is frequently found after the stative participle, followed by the auxiliary **juye** "become" (see § 152 below). Note the frequent spelling ‹ṭõ›.

(8.26) कापालिकन राजाटों बिज्याक खंडाव हर्षमानन राजायातं स्तुति यातं ॥

kāpālika-n *rājā-tõ* bijyā-ka khaṅ-āwo harṣamāna-n rājā-yātã stuti yāt-ā.

"When the kāpālika saw that *the king* had come, he praised the king joyfully."

(8.27) राजान थथिंङ सुख राज्य छादरपाव सेवकया निमित्तिन थव प्राणतों तोरते तेयकव ।

rājā-n thathiṅa sukha rājya-∅ chādalap-āwo sebaka-yā nimittin thawo *prāṇa-tõ* tolat-e teyak-awo.

"The king was ready to part *even with his life* for the sake of (his) servant, giving up such a happy reign."

(8.28) अर्च्चना याकटों जुरों ।   (*DCN* s.v. *yāca*)

arcanā yāka-tõ jul-o.

"(He) offered worship."

(8.29) छन छु यायुटों ।   (*DCN* s.v. *yāca*)

cha-na chu-∅ yāyu-tõ?

"What would you do?"

ni, emphatic particle: Used for emphasising individual words, phrases, 76
or whole sentences – the functional equivalent of Nepali (and MN) **ni**. In most contexts, it can be left untranslated.

(8.30) धर्मदत्तयाके वाङान लि छन जे नि।

dharmadatta-yāke wāṅ-ā-n li chan-Ø je-Ø *ni.*
"After I have gone to Dharmadatta, I (will be) yours."

(8.31) खंछी विश्राम नी याहुन।

khāchi biśrāma-Ø *ni* yā-huna.
"Please rest awhile."

77   ***-mātra*** *"only"*: A Sanskrit loan that also has a cognate in Nepali. With the ergative/instrumental case marker {**-n**}, it forms adverbials.

(8.32) थ्व डेङाव सुकन क्षनमात्रन ध्यावलपाव राजायाके ल्हालं।

**thwo ṅeṅ-āwo śuka-n k̲ṣa̲n̲a̲-*mātra-n* dhyābalap-āwo
rājā-yāke lhāl-ā.**
"When he heard this, the parrot r̲e̲f̲l̲e̲c̲t̲e̲d̲ *only* f̲o̲r̲ a̲ m̲o̲m̲e̲n̲t̲,
and spoke to the king."

78   **Question marker lā.** Yes/no-questions may be marked with the post-sentential **lā**, although this usage is not obligatory.

(8.33) थ्वया उपाय दव ला।

thwo-yā upāya-Ø da-wo lā?
"Is there any remedy for this?"

Exercise 8

Translate the following sentences.

1) छन मालको ल्हावो ।
   chan mālako lhāwo.
2) छेन डेहुन ।
   chen ṅehuna.
3) छन सोयाव डेडाव वायो ।
   chan soyāwo ṅeṅāwo wāyo.
4) भो राजन् । जेके विश्वास या ।
   bho rājan, jeke biśwāsa yā.
5) ब्राह्मनन दजीव खे धकं खंछी विश्राम नी याहुन धकं धालं ।
   brāhmaṇan "dajiwo khe" dhakā "khāchi biśrāma ni yāhuna" dhakā dhālā.
6) कापालिकन अनेक प्रकारण मण्डरपूजा याडाव राजायाके धारं । हे राजन् । थ्व मण्डरस दण्डप्रणाम याव । थ्व डेडाव राजान धारं । भो कापालिक । जे म सया । छन नि याडाव केंडान ।
   kāpālikan anek prakāran maṇḍalapūjā yāṅāwo rājāyāke dhālā – "he rājan, thwo maṇḍalas daṇḍapraṇāma yāwo!" thwo ṅeṅāwo rājān dhālā – "bho kāpālika, je ma sayā. chan ni yāṅāwo keṅāna."

Notes

1) **mālako**: relative participle of **māle** "to be necessary" > "that which is needed"; see § 96 below.